2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

619 possible to speak of the Ahl al-Ğebel, by which are understood the various tribes of diverse origin that encamp in the eastern and southern parts of the Ḥawrân mountain range. *Ahl ad-dîre* are the inhabitants of various villages who never leave their territory, Ahâli-l-Kerak are the various tribes forming the population of the town of Kerak, and so on.

● 594 The *ʿajle* indicates a family which has a house and hearth of its own, *al-ʿajle ahl al-ğdâr w-an-nâr*. Any settler who has a house of his own and in it a wife who cooks for him is said to have his *ʿajle*.

601 The word *ḏurrijje*, descendants, is replaced among the Rwala by the word *ẓana*, which designates very distant descendants, irrespective of whether they have actually sprung from a common ancestor or the relationship is due to adoption.

CHIEFS

622 The word *ḳowm* indicates the Bedouins ruled by a chief. Thus it is possible to say: "*Ḳowm eben šaʿlân*, he is of the *ḳowm* of Eben Šaʿlân"; "the *ḳowm* of Eben Meʿğel are encamped there; the *ḳowm* of Eben Ğandal also took part in the raid"; but such a phrase as: "That is the *ḳowm* of the Rwala" or "He is descended from the *ḳowm* of the Freğe" will never be heard. When Prince Eben Šaʿlân speaks of *ğemâʿati* he is thinking of the various tribes who obey his orders and who hasten to his assistance, *jefzaʿûn*. *Ğemâʿa* is almost the same as *ḳowm*.

The rank of chief is hereditary in a definite house, *âl*. It is usual to recognize as chief that member who is most suitable by reason of his mental and physical qualities, nor need he be the oldest in the ruling house. Among the clans and tribes ruling houses persist as such until they die out, although their power may have become extremely weak and many families may have deserted them. A head chief or 643 prince to whom the other chiefs have submitted either of their own free will or under compulsion and who represents a whole tribe or group of tribes is overthrown more frequently than an ordinary chief, and his rank passes to another kin. This most frequently happens if the hereditary head chief is not distinguished by warlike ability. He then directs the external affairs of his tribe as *šejḫ al-bâb*, while affairs of war are left to a man renowned for his courage and prudence